

# Bhaja Govindaṃ

## Verse 1

bhaja govindaṃ bhaja govindaṃ  
govindaṃ bhaja mūḍhamate .  
samprāpte sannihite kāle  
nahi nahi rakṣati ḍukṛṅkaraṇe

Worship Govinda, worship Govinda, worship Govinda, Oh fool !  
Rules of grammar will not save you at the time of your death.

## Verse 2

mūḍha jahīhi dhanāgamatṛṣṇāṃ  
kuru sadbuddhiṃ manasi vitṛṣṇāṃ .  
yallabhase nijakarmopāttaṃ  
vittaṃ tena vinodaya cittam

Oh fool ! Give up your thirst to amass wealth, devote your mind to thoughts to the Real.  
Be content with what comes through actions already performed in the past.

## Verse 3

nārīstanabharanābhīdeśaṃ  
dṛṣṭvā mā gā mohāveśam .  
etanmāṃsavasādivikāraṃ  
manasi vicintaya vāraṃ vāram

Do not get drowned in delusion by going wild with passions and lust by seeing a woman's navel and chest.  
These are nothing but a modification of flesh. Fail not to remember this again and again in your mind.

## Verse 4

nalinīdalagatajalamatitaraṃ  
tadvajjīvitamatiśayacapalam .  
viddhi vyādhyabhimānagrastaṃ  
lokaṃ śokahataṃ ca samastam

The life of a person is as uncertain as rain drops trembling on a lotus leaf.  
Know that the whole world remains a prey to disease, ego and grief.

**Verse 5**

yāvadvittopārjanasakta-  
stāvannijaparivāro raktaḥ .  
paścājjīvati jarjaradehe  
vārtāṃ ko'pi na pṛcchati gehe

So long as a man is fit and able to support his family, see what affection all those around him show.  
But no one at home cares to even have a word with him when his body totters due to old age.

**Verse 6**

yāvatpavano nivasati dehe  
tāvatpṛcchati kuśalaṃ gehe .  
gatavati vāyau dehāpāye  
bhāryā bibhyati tasminkāye

When one is alive, his family members enquire kindly about his welfare.  
But when the soul departs from the body, even his wife runs away in fear of the corpse.

**Verse 7**

bālastāvatkriḍāsaktaḥ  
taruṇastāvattaruṇīsaktaḥ .  
vṛddhastāvaccintāsaktaḥ  
parame brahmaṇi ko'pi na saktaḥ (var. pare)

The childhood is lost by attachment to playfulness. Youth is lost by attachment to woman. Old age passes away by thinking over many things.  
But there is hardly anyone who wants to be lost in parabrahman.

**Verse 8**

kā te kāntā kaste putraḥ  
saṃsāro'yamatīva vicitraḥ .  
kasya tvaṃ kaḥ kuta āyāta-  
stattvaṃ cintaya tadiha bhrātaḥ

Who is your wife ? Who is your son ? Strange is this samsAra, the world. Of whom are you ? From where have you come ? Brother, ponder over these truths.

### Verse 9

satsaṅgatve nissāṅgatvaṃ  
nissāṅgatve nirmohatvam .  
nirmohatve niścalatattvaṃ  
niścalatattve jīvanmuktiḥ

From satsanga, company of good people, comes non-attachment, from non-attachment comes freedom from delusion, which leads to self-settledness. From self-settledness comes JIvan muktI.

### Verse 10

vayasi gate kaḥ kāmavikāraḥ  
śuṣke nīre kaḥ kāsāraḥ .  
kṣīṇe vitte kaḥ parivāraḥ  
jñāte tattve kaḥ saṃsāraḥ

What good is lust when youth has fled ? What use is a lake which has no water ?

Where are the relatives when wealth is gone ? Where is samsAra, the world, when the Truth is known ?

### Verse 11

mā kuru dhanajanayauvanagarvaṃ  
harati nimeṣātkālaḥ sarvam .  
māyāmayamidamakhilaṃ hitvā var budhvā  
brahmapadaṃ tvaṃ praviśa veditvā

Do not boast of wealth, friends, and youth. Each one of these are destroyed within a minute by time. Free yourself from the illusion of the world of Maya and attain the timeless Truth.

### Verse 12

dinayāminyau sāyaṃ prātaḥ  
śīśiravasantaḥ punarāyātaḥ .  
kālaḥ krīḍati gacchatyāyu-  
stadapi na muñcatyāśāvāyuh

Daylight and darkness, dusk and dawn, winter and springtime come and go.

Time plays and life ebbs away. But the storm of desire never leaves.

**Verse 13**

kā te kāntā dhanagatacintā  
vātula kiṃ tava nāsti niyantā .  
trijagati sajjanasaṅgatirekā  
bhavati bhavārṇavataraṇe naukā

Oh mad man ! Why this engrossment in thoughts of wealth ? Is there no one to guide you ?  
There is only one thing in three worlds that can save you from the ocean of samsAra, get into the boat  
of satsanga, company of good people, quickly.

**Verse 14**

jaṭilo muṇḍī luñchitakeśaḥ  
kāśāyāmbarahukṛtaveśaḥ .  
paśyannapi ca na paśyati mūḍho  
hyudaranimittaṃ bahukṛtaveśaḥ

There are many who go with matted locks, many who have clean shaven heads, many whose hairs have  
been plucked out; some are clothed in orange, yet others in various colours --- all just for a livelihood.  
Seeing truth revealed before them, still the foolish ones see it not.

**Verse 15**

aṅgaṃ galitaṃ palitaṃ muṇḍaṃ  
daśanavihīnaṃ jātaṃ tuṇḍaṃ .  
vṛddho yāti grhītvā daṇḍaṃ  
tadapi na muñcatyāśāpiṇḍam

Strength has left the old man's body; his head has become bald, his gums toothless and leaning on  
crutches.

Even then the attachment is strong and he clings firmly to fruitless desires.

**Verse 16**

agre vahniḥ pṛṣṭhe bhānuḥ  
rātrau cubukasamarpitajānuḥ .  
karatalabhikṣastarutalavāsa-  
stadapi na muñcatyāśāpāśaḥ

Behold there lies the man who sits warming up his body with the fire in front and the sun at the back; at night he curls up the body to keep out of the cold; he eats his beggar's food from the bowl of his hand and sleeps beneath the tree.

Still in his heart, he is a wretched puppet at the hands of passions.

### Verse 17

kurute gaṅgāsāgaragamanam  
vrataparipālanamathavā dānam .  
jñānavihīnaḥ sarvamatena  
muktiṃ na bhajati janmaśatena (var. bhajati na muktiṃ)

One may go to Gangasagar, observe fasts, and give away riches in charity !

Yet, devoid of jnana, nothing can give mukti even at the end of a hundred births.

### Verse 18

suramaṇdiratarumūlanivāsaḥ  
śayyā bhūtaḥ śayyā bhūtaḥ  
sarvaparigrahabhogatyāgaḥ  
kasya sukhaṃ na karoti virāgaḥ

Take your residence in a temple or below a tree, wear the deerskin for the dress, and sleep with mother earth as your bed.

Give up all attachments and renounce all comforts. Blessed with such vairgya, could any fail to be content ?

### Verse 19

yogarato vā bhogarato vā  
saṅgarato vā saṅgavihīnaḥ .  
yasya brahmaṇi ramate cittam  
nandati nandati nandatyeva

One may take delight in yoga or bhoga, may have attachment or detachment.

But only he whose mind steadily delights in Brahman enjoys bliss, no one else.

### Verse 20

bhagavadgītā kiñcidadhītā  
gaṅgājālalavakaṇikā pītā .  
sakṛdapi yena murārisamarcā

kriyate tasya yamena na carcā

Let a man read but a little from bhagavadgItA, drink just a drop of water from the Ganges, worship but once murAri.

He then will have no altercation with Yama.

### Verse 21

punarāpi jananaṃ punarāpi maraṇaṃ

punarāpi janānījaṭhare śayanam .

iha saṃsāre bahudustāre

krpayā'pāre pāhi murāre

Born again, death again, again to stay in the mother's womb ! It is indeed hard to cross this boundless ocean of samsAra.

Oh Murari ! Redeem me through Thy mercy.

### Verse 22

rathyācarpaṭaviracitakantaḥ

punṇyāpunṇyavivarjitapanthaḥ .

yogī yoganiyojitacitto

ramate bālonmattavadeva

There is no shortage of clothing for a monk so long as there are rags cast off the road. Freed from vices and virtues, onward he wanders.

One who lives in communion with god enjoys bliss, pure and uncontaminated, like a child and as an intoxicated.

### Verse 23

kastvaṃ ko'haṃ kuta āyātaḥ

kā me janānī ko me tātaḥ .

iti paribhāvaya sarvamasāram

viśvaṃ tyaktvā svapnavicāram

Who are you ? Who am I ? From where do I come ? Who is my mother, who is my father ?

Ponder thus, look at everything as essence-less and give up the world as an idle dream.

**Verse 24**

tvayi mayi cānyatraiko viṣṇu-  
rvyartham kupyasi mayyasahiṣṇuḥ .  
bhava samacittaḥ sarvatra tvam  
vāñchasyacirādyadi viṣṇutvam

In me, in you and in everything, none but the same Vishnu dwells. Your anger and impatience is meaningless.

If you wish to attain the status of Vishnu, have samabhAva, equanimity, always.

**Verse 25**

śatrau mitre putre bandhau  
mā kuru yatnaṃ vighrahasandhau .  
sarvasminnapi paśyātmānaṃ  
sarvatrotsrja bhedājñānam

Waste not your efforts to win the love of or to fight against friend and foe, children and relatives. See yourself in everyone and give up all feelings of duality completely.

**Verse 26**

kāmaṃ krodhaṃ lobhaṃ mohaṃ  
tyaktvā"tmānaṃ bhāvaya ko'ham . var paśyati so'ham  
ātmajñānavihīnā mūḍhā-  
ste pacyante narakaniḡḍhāḥ

Give up lust, anger, infatuation, and greed. Ponder over your real nature. Fools are they who are blind to the Self.

Cast into hell, they suffer there endlessly.

**Verse 27**

geyaṃ gītānāmasahasraṃ  
dhyeyaṃ śrīpatirūpamajasram .  
neyaṃ sajjanasaṅge cittaṃ  
deyaṃ dīnajanāya ca vittam

Regularly recite from the Gita, meditate on Vishnu in your heart, and chant His thousand glories. Take delight to be with the noble and the holy. Distribute your wealth in charity to the poor and the needy.

**Verse 28**

sukhataḥ kriyate rāmābhogaḥ  
paścāddhanta śarīre rogaḥ .  
yadyapi loke maraṇaṃ śaraṇaṃ  
tadapi na muñcati pāpācāraṇam

He who yields to lust for pleasure leaves his body a prey to disease.  
Though death brings an end to everything, man does not give-up the sinful path.

**Verse 29**

arthamanarthaṃ bhāvaya nityaṃ  
nāstitataḥ sukhaśaḥ satyam .  
putrādapi dhanabhājāṃ bhītiḥ  
sarvatraiṣā vihitā rītiḥ

Wealth is not welfare, truly there is no joy in it. Reflect thus at all times.  
A rich man fears even his own son. This is the way of wealth everywhere.

**Verse 30**

prāṇāyāmaṃ pratyāhāraṃ  
nityānitya vivekavicāram .  
jāpyasametasamādhividhānaṃ  
kurvavadhānaṃ mahadavadhānam

Regulate the prANa-s, life forces, remain unaffected by external influences and discriminate between the real and the fleeting. Chant the holy name of God and silence the turbulent mind. Perform these with care, with extreme care.

**Verse 31**

gurucaraṇāmbujanirbharabhaktaḥ  
saṃsārādacirādbhava muktaḥ .  
sendriyamānasaniyamādevaṃ  
drakṣyasi nijahṛdayasthaṃ devam

Oh devotee of the lotus feet of the Guru ! May thou be soon free from Samsara.  
Through disciplined senses and controlled mind, thou shalt come to experience the indwelling Lord of your heart !



# Appendix: Word meanings

## Verse 1

bhaja = worship;  
govindaṃ = Govinda;  
mūḍhamate = O, foolish mind!;  
samprāpte = ( when you have) reached/obtained;  
sannihite = (in the) presence/nearness of;  
kāle = Time (here:Lord of Death, Yama);  
nahi = No; never;  
rakṣati = protects;  
ḍukṛṅkaraṇe = the grammatical formula DukRi.nkaraNe;

## Verse 2

mūḍha = Oh fool!;  
jahīhi = jahi+iha, leave/give up+here(in this world);  
dhana = wealth;  
āgama = coming/arrival;  
tṛṣṇāṃ = thirst/desire;  
kuru = Do, act;  
sadbuddhiṃ = sat+buddhiM, good+awareness(loosely speaking:mind);  
manasi = in the mind;  
vitṛṣṇāṃ = desirelessness;  
yallabhase = yat+labhase, whatever+(you)obtain;  
nijakarma = nija+karma, one's+duty(normal work);  
upātta = obtained;  
vittaṃ = wealth;  
tena = by that; with that;  
vinodaya = divert/recreate(be happy);  
cittaṃ = mind;

## Verse 3

nārī = woman;  
stanabhara = breasts that are(full-with milk);  
nābhīdeśaṃ = nAbhI+deshaM, navel+region/country;  
dṛṣṭvā = having seen;

mā gā = mA+gA, Don't+go;  
mohāveśam = infatuated state(moha+AveshaM-seizure);  
etat = this;  
māmsavasādi = flesh, fat, +etc;  
vikāram = appearance (generally, grotesque/ugly);  
manasi = in the mind;  
vicintaya = think well;  
vāram = again;  
vāram = and again;

#### Verse 4

nalinīdalagata = nalinI+dala+gata, lotus+petal+reached/gone;  
jalaṃ = water(drop);  
atitaram = ati+tarala, very+unstable;  
tadvat = like that;  
jīvitam = life;  
atīśaya = wonderful;  
capalam = fickle-minded;  
viddhi = know for sure;  
vyādhi = disease;  
abhimāna = self-importance;  
grastam = having been caught/seized;  
lokaṃ = world;people;  
śokahataṃ = attacked(hata) by grief(shoka);  
ca = and;  
samastam = entire;

#### Verse 5

yāvat = so long as;  
vitta = wealth;  
upārjana = earning/acquiring;  
saktaḥ = capable of;  
tāvannija = tAvat+nija, till then+one's;  
parivārah = family;  
raktaḥ = attached;  
paścāt = later;  
jīvati = while living(without earning);  
jarjara = old/digested (by disease etc);

dehe = in the body;  
vārtāṃ = word (here enquiry/inquiry);  
ko'pi = kaH+api, whosoever; even one;  
na = not;  
pṛcchati = inquires/asks/minds;  
gehe = in the house;

### Verse 6

yāvat = so long as;  
pavanaḥ = air/breath;  
nivasati = lives/dwells;  
dehe = in the body;  
tāvat = till then;  
pṛcchati = asks/inquires;  
kuśalaṃ = welfare;  
gehe = in the house;  
gatavati = while gone;  
vāyau = air(life-breath);  
dehāpāye = when life departs the body;  
bhāryā = wife;  
bibhyati = is afraid;fears;  
tasminkāye = tasmin+kaye, in that body;

### Verse 7

bālaḥ = young boy;  
tāvat = till then (till he is young);  
krīḍā = play;  
saktaḥ = attached/engrossed/absorbed;  
taruṇaḥ = young man;  
tāvat = till then;  
taruṇī = young woman;  
saktaḥ = attached/engrossed;  
vṛddhaḥ = old man;  
tāvat = till then;  
cintā = worry;  
saktaḥ = attached/engrossed/absorbed;  
parame = in the lofty;high;supreme; also pare  
brahmaṇi = Brahman ;God;

ko'pi = whosoever;  
na = not;  
saktaḥ = attached/absorbed/engrossed;

### Verse 8

kā te = kA+te, who+your;  
kāntā = wife;  
kaste = kaH+te, who+your;  
putraḥ = son;  
saṃsāraḥ = world/family;  
ayaṃ = this;  
atīva = great/big/very much;  
vicitraḥ = wonderful/mysterious;  
kasya = whose;  
tvam = you;  
kaḥ = who;  
kutaḥ = from where;  
āyātaḥ = have come;  
tattvaṃ = truth/nature;  
cintaya = think well/consider;  
tadiha = tat+iha, that+here;  
bhrātaḥ = brother;

### Verse 9

satsaṅgatve = in good company;  
nissaṅgatvaṃ = aloneness/non-attachment/detachment;  
nirmohatvaṃ = non-infatuated state/clear-headedness;  
niścalatattvaṃ = tranquillity/imperturbability;  
jīvanmuktiḥ = salvation+freedom from bondage of birth;  
vayasi gate = vayasi+gate, when age has advanced/gone;

### Verse 10

kaḥ = who/what use( in the sense of kva?(where));  
kāmaṅvikāraḥ = sensual/sexual attraction;  
śuṣke = in the drying up of;  
nīre = water;  
kaḥ = what( use) is the;  
kāśāraḥ = lake;

kṣīṇe = spent-up/weakened state of;  
vitte = wealth;  
kaḥ = what( use) for;  
parivāraḥ = family(is there?);  
jñāte = in the realised state;  
tattve = truth;  
kaḥ = what (use) is;  
saṃsāraḥ = world/family bond;

### Verse 11

mā = do not;  
kuru = do/act;  
dhana = wealth;  
jana = people;  
yauvana = youth;  
garvaṃ = arrogance/haughtiness;  
harati = takes away/steals away;  
nimeṣāt = in the twinkling of the eye;  
kālaḥ = Master Time;  
sarvaṃ = all;  
māyā = delusion;  
mayaṃ = full of/completely filled;  
idaṃ = this;  
akhilaṃ = whole/entire;  
hitvā = having given up/abandoned;  
brahmapadaṃ = the state/position of Brahma/god-realised state;  
tvam = you;  
praviśa = enter;  
viditvā = having known/realised;

### Verse 12

dinayāminyau = dina+yAminI, day + night;  
sāyaṃ = evening;  
prātaḥ = morning;  
śísira = frosty season;  
vasantau = (and) Spring season;  
punaḥ = again;  
āyātaḥ = have arrived;

kālah = Master Time;  
krīḍati = plays;  
gacchati = goes (away);  
āyuh = life/age;  
tadapi = tat+api, then even;  
na = not;  
muñcati = releases;  
āśā = desire;  
vāyuh = air (the wind of desire does not let off its hold);

### Verse 13

kā te = kA+te, who+your;  
kāntā = wife;  
dhana = wealth;  
gatacintā = thinking of;  
vātula = O mad one!;  
kiṃ = what?;  
tava = your;  
nāsti = na+asti, is not there;  
niyantā = controller;  
trijagati = in the three worlds;  
sajjana = good people;  
saṃgatirekā = sa.ngatiH+ekA, company+(only) one (way);  
bhavati = becomes;  
bhavārṇava = bhava+arNava, birth and death+ocean;  
taraṇe = in crossing;  
naukā = boat/ship;

### Verse 14

jaṭilaḥ = with knotted hair;  
muṇḍī = shaven head;  
luñchitakeśa = hair cut here and there;  
kāśāya = saffron cloth;  
ambara = cloth/sky;  
bahukṛta = variously done/made-up;  
veśaḥ = make-ups/garbs/roles;  
paśyannapi = even after seeing;  
ca na = cha+na, and +not;

paśyati = sees;  
mūḍhaḥ = the fool;  
udaranimittam = for the sake of the belly/living;  
bahukṛtaveśaḥ = various make-ups/roles;

### Verse 15

aṅgam = limb(s);  
galitam = weakened;  
palitam = ripened(grey);  
muṇḍam = head;  
daśanavihīnam = dashana+vihīnaM, teeth+bereft;  
jātam = having become;  
tuṇḍam = jaws/mouth?;  
vṛddhaḥ = the old man;  
yāti = goes;  
gṛhītvā = holding the;  
daṇḍam = stick(walking);  
tadapi = then even;  
na = not;  
muñcati = lets go/releases/gives up;  
āśāpiṇḍam = AshA+pindaM, desire+lump(piNDaM also means rice-ball given;  
as oblation for the dead)

### Verse 16

agre = in front of/ahead/beforehand;  
vahniḥ = fire ( for worship);  
pṛṣṭhe bhānuḥ = pRiShThe+bhAnuH, behind+sun;  
rātrau = in the night;  
cubukasamarpitajānuḥ = face dedicated to(huddled up between) the knees;  
karatalabhikṣaḥ = taking alms in the palms;  
tarutalavāsaḥ = living under the trees;  
tadapi = then even;  
na = not;  
muñcati = releases/lets go;  
āśā = desire;  
pāśam = rope/ties;

### Verse 17

kurute = one takes resort to;  
gaṅgāsāgara = the sea of Ganga (banks of the Ganges);  
gamaṇaṃ = going;  
vrata = austerities;  
paripālanaṃ = observance/governance;  
athavā = or/else;  
dānaṃ = charity;  
jñānavihīnaḥ = (but)bereft of knowledge of the Self;  
sarvamatena = according to all schools of thought/unanimously;  
muktiṃ = salvation/freedom;  
na = not;  
bhajati = attains;  
janma = birth(s);  
śatena = hundred;

### Verse 18

suramandira = temple of god;  
taru = tree;  
mūla = root;  
nivāsaḥ = living;  
śayyā = bed;  
bhūtalaṃ = on the surface of the earth;  
ajinaṃ = skin (of Antelope);  
vāsaḥ = living;  
sarvaparigraha = all attachments;  
bhogatyāgaḥ = sacrificing/abandonment of enjoyable things/worldly pleasures;  
kasya = whose;  
sukhaṃ = happiness;  
na = not;  
karoti = does;  
virāgaḥ = Non-attachment/desirelessness;

### Verse 19

yogarataḥ = indulging in yoga;  
vā = or;  
bhogarataḥ = indulging in worldly pleasures;  
vā = or;  
saṅgarataḥ = indulging in good company;



vā = or;  
saṅgavihīṇaḥ = bereft of company;  
yasya = whose;  
brahmaṇi = in Brahman(God);  
ramate = delights;  
cittaṃ = mind (here soul);  
nandati = revels;  
nandatyeva = nandati+eva, revels alone/revels indeed;

### Verse 20

bhagavad = god's;  
gītā = song (here the scripture 'bhagavatgItA');  
kiñcit = a little;  
adhītā = studied;  
gaṅgā = river Ganga;  
jalalava = water drop;  
kaṅikāpītā = a little droplet, drunk;  
gaṅgājalalavakaṅikāpītā = Even a little drop of Ganga water;  
sakṛdapi = once even;  
yena = by whom;  
murāri = the enemy of 'MurA' (Lord Krishna);  
samarcā = well worshipped;  
kriyate = is done;  
tasya = his;  
yamena = by Yama, the lord of Death;  
na = not;  
carcā = discussion;

### Verse 21

punarapi = punaH+api, again again;  
jananaṃ = birth;  
punarapi = again again;  
maraṇaṃ = death;  
punarapi = again again;  
jananī = mother;  
jaṭhare = in the stomach;  
śayanaṃ = sleep;  
iha = in this world/here;

saṃsāre = family/world;  
bahudustāre = fordable with great difficulty;  
kṛpayā'pāre = out of boundless compassion;  
pāhi = protect;  
murāre = Oh MurA's enemy!(KriShNa);

### Verse 22

rathyācarpaṭa = torn/tattered cloth lying in the street;  
viracita = created;  
kanthaḥ = rag;  
puṇyāpuṇya = virtues sins;  
vivarjita = without/ having abandoned;  
panthaḥ = way;  
yogī = the man seeking union with god;  
yoganiyojita = controlled by yoga;  
cittaḥ = mind;  
ramate = delights;  
bālonmattavadeva = like a child who has gone mad;

### Verse 23

kaḥ = who (are);  
tvam = you;  
kaḥ = who(am);  
ahaṃ = I;  
kutaḥ = whence;  
āyātaḥ = has come;  
kā = who;  
me = my;  
jananī = mother;  
kaḥ = who;  
me = my;  
tātaḥ = father;  
iti = thus;  
paribhāvaya = deem well/visualise;  
sarvaṃ = the entire;  
asāraṃ = worthless/without essence;  
viśvaṃ = world;  
tyaktvā = having abandoned/sacrificed;

svapna = dream;  
vicāraṃ = consideration/thinking;

#### **Verse 24**

tvayi = in yourself;  
mayi = in myself;  
cānyatraika = cha+anyatra+ekaH, and+in any other place+only one;  
viṣṇuḥ = the Lord MahAviShNu;  
vyartham = in vain ; for nothing;purposeless;  
kupyasi = you get angry;  
mayyasahiṣṇu = mayi+asahiShNuH, in me+intolerant;  
bhava = become;  
samacittaḥ = equal-minded/equanimity;  
sarvatra = everywhere;  
tvam = you;  
vāñchasi = you desire;  
acirād = without delay/in no time;  
yadi = if;  
viṣṇutvam = the quality/state of Brahman/god-realisation;

#### **Verse 25**

śatrau = in (towards)the enemy;  
mitre = in (towards) the friend;  
putre = in(towards) the son;  
bandhau = in (towards) relatives;  
mā = don't;  
kuru = do;  
yatnaṃ = effort;  
vighrahasandhau = for war(dissension) or peace-making;  
sarvasminnapi = in all beings;  
paśyātmānaṃ = see your own self;  
sarvatra = everywhere;  
utsrja = give up;  
bhedājñānaṃ = difference/otherness/duality;

#### **Verse 26**

kāmaṃ = desire;  
krodhaṃ = anger;

lobhaṃ = greed;  
mohaṃ = infatuation;  
tyaktvā'tmānaṃ = having abandoned see as one's own self;  
bhāvaya = deem/consider/visualise/imagine;  
ko'haṃ = who am I;  
ātmajñāna = knowledge of self;  
vihīnā = bereft;  
mūḍhā = fools;  
te = they;  
pacyante = are cooked?;  
naraka = in the hell;  
nigūḍhā = cast in;

### **Verse 27**

geyaṃ = is to be sung;  
gītā = bhagavatgItA;  
nāma = name of the lord;  
sahasraṃ = 1000 times;  
dhyeyaṃ = is to be meditated;  
śrīpati = LakShmi's consort MahAvisNu's;  
rūpaṃ = form/image;  
ajasraṃ = the unborn one;  
neyaṃ = is to be lead/taken;  
sajjana = good people;  
saṅge = in the company;  
cittaṃ = mind;  
deyaṃ = is to be given;  
dīnajanāya = to the poor (humble state) people;  
ca = and;  
vittaṃ = wealth;

### **Verse 28**

sukhataḥ = for happiness;  
kriyate = is done;  
rāmābhoga = sexual pleasures?;  
paścāddhanta = later on in the end;  
śarīre = in the body;  
roga = disease;

yadyapi = even though;  
loke = in the world;  
maraṇa = death;  
śaraṇaṃ = resort/surrender;  
tadapi = even then;  
na = not;  
muñcati = releases/gives up;  
pāpācaraṇaṃ = pApa+AcharaNa, sin-practising;

### Verse 29

arthaṃ = wealth;  
anarthaṃ = purposeless/in vain/danger-productive;  
bhāvaya = deem/consider/visualise;  
nityaṃ = daily/always;  
na = not;  
asti = is;  
tataḥ = from that;  
sukhaleśaḥ = (even a little) happiness;  
satyaṃ = Truth;  
putrādapi = even from the the son;  
dhana = wealth;  
bhājāṃ = acquiring people;  
bhītiḥ = fear;  
sarvatra = everywhere;  
eṣā = this;  
vihitā = understood;  
rītiḥ = procedure/practice/custom;

### Verse 30

prāṇāyāma = breath-control;  
pratyāhāra = diet-control;  
nityaṃ = always/daily/certain;  
anitya = uncertain/temporary/ephemeral/transient;  
viveka = awareness after reasoning;  
vicāra = thought/considered conclusion/opinion;  
jāpyasameta = with chanting of the names of the lord;  
samādhividhāna = in the state of trance;  
kurvavadhānaṃ = pay attention;

mahadavadhānaṃ = great care attention;

**Verse 31**

gurucaraṇāmbuja = the lotus feet of the teacher/guru;

nirbhara = dependent;

bhaktaḥ = devotee;

saṃsārāt = from the world;

acirādbhava = in no time from the cycle of birth and death;

muktaḥ = released;

sendriyamānasa = sa+indriya+mAnasa, with senses and mind;

niyamādeva = control alone(niyamAt eva);

drakṣyasi = you will see;

nija = one's own;

hṛdayasthaṃ = heart-stationed;

devaṃ = God;

## भज गोविन्दं

भज गोविन्दं भज गोविन्दं  
गोविन्दं भज मूढमते ।  
सम्प्राप्ते सन्निहिते काले  
नहि नहि रक्षति डुकृङ्करणे ॥ १ ॥

मूढ जहीहि धनागमतृष्णां  
कुरु सदबुद्धिं मनसि वितृष्णाम् ।  
यल्लभसे निजकर्मोपात्तं  
वित्तं तेन विनोदय चित्तम् ॥ २ ॥

नारीस्तनभरनाभीदेशं  
दृष्ट्वा मा गा मोहावेशम् ।  
एतन्मांसवसादिविकारं  
मनसि विचिन्तय वारं वारम् ॥ ३ ॥

नलिनीदलगतजलमतितरलं  
तद्वज्जीवितमतिशयचपलम् ।  
विद्धि व्याध्यभिमानग्रस्तं  
लोकं शोकहतं च समस्तम् ॥ ४ ॥

यावद्वित्तोपार्जनसक्त-  
स्तावन्निजपरिवारो रक्तः ।  
पश्चाज्जीवति जर्जरदेहे  
वार्ता कोऽपि न पृच्छति गेहे ॥ ५ ॥

यावत्पवनो निवसति देहे  
तावत्पृच्छति कुशलं गेहे ।  
गतवति वायौ देहापाये  
भार्या बिभ्यति तस्मिन्काये ॥ ६ ॥

बालस्तावत्क्रीडासक्तः  
तरुणस्तावत्तरुणीसक्तः ।  
वृद्धस्तावच्चिन्तासक्तः  
परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥ var परे

का ते कान्ता कस्ते पुत्रः  
संसारोऽयमतीव विचित्रः ।  
कस्य त्वं कः कुत आयात-  
स्तत्त्वं चिन्तय तदिह भ्रातः ॥ ८ ॥

सत्सङ्गत्वे निस्सङ्गत्वं

निस्सङ्गत्वे निर्मोहत्वम् ।  
निर्मोहत्वे निश्चलतत्त्वं  
निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९ ॥

वयसि गते कः कामविकारः  
शुष्के नीरे कः कासारः ।  
क्षीणे वित्ते कः परिवारः  
ज्ञाते तत्त्वे कः संसारः ॥ १० ॥

मा करु धनजनयौवनगर्वं  
हरति निमेषात्कालः सर्वम् ।  
मायामयमिदमखिलं हित्वा var बुध्वा  
ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥

दिनयामिन्यौ सायं प्रातः  
शिशिरवसन्तौ पुनरायातः ।  
कालः क्रीडति गच्छत्यायु-  
स्तदपि न मुञ्चत्याशावायुः ॥ १२ ॥

का ते कान्ता धनगतचिन्ता  
वातुल किं तव नास्ति नियन्ता ।  
त्रिजगति सज्जनसङ्गतिरेका  
भवति भवार्णवतरणे नौका ॥ १३ ॥

द्वादशमञ्जरिकाभिरशेषः  
कथितो वैयाकरणस्यैषः ।  
उपदेशोऽभूद्विद्यानिपुणैः  
श्रीमच्छङ्करभगवच्छरणैः ॥ १३अ ॥

जटिलो मुण्डी लुञ्छितकेशः  
काषायाम्बरबहुकृतवेषः ।  
पश्यन्नपि च न पश्यति मूढो  
ह्युदरनिमित्तं बहुकृतवेषः ॥ १४ ॥

अङ्गं गलितं पलितं मुण्डं  
दशनविहीनं जातं तुण्डम् ।  
वृद्धो याति गृहीत्वा दण्डं  
तदपि न मुञ्चत्याशापिण्डम् ॥ १५ ॥

अग्रे वह्निः पृष्ठे भानुः  
रात्रौ चुबुकसमर्पितजानुः ।  
करतलभिक्षस्तरुतलवास-  
स्तदपि न मुञ्चत्याशापाशः ॥ १६ ॥



कुरुते गङ्गासागरगमनं  
व्रतपरिपालनमथवा दानम् ।  
ज्ञानविहीनः सर्वमतेन  
मुक्तिं न भजति जन्मशतेन ॥ १७ ॥ var भजति न मुक्तिं

सुरमंदिरतरुमूलनिवासः  
शय्या भूतलमजिनं वासः ।  
सर्वपरिग्रहभोगत्यागः  
कस्य सुखं न करोति विरागः ॥ १८ ॥

योगरतो वा भोगरतो वा  
सङ्गरतो वा सङ्गविहीनः ।  
यस्य ब्रह्मणि रमते चित्तं  
नन्दति नन्दति नन्दत्येव ॥ १९ ॥

भगवद्गीता किञ्चिदधीता  
गङ्गाजललवकणिका पीता ।  
सकृदपि येन मुरारिसमर्चा  
क्रियते तस्य यमेन न चर्चा ॥ २० ॥

पुनरपि जननं पुनरपि मरणं  
पुनरपि जननीजठरे शयनम् ।  
इह संसारे बहुदुस्तारे  
कृपयाऽपारे पाहि मुरारे ॥ २१ ॥

रथ्याचर्पटविरचितकन्थः  
पुण्यापुण्यविवर्जितपन्थः ।  
योगी योगनियोजितचित्तो  
रमते बालोन्मत्तवदेव ॥ २२ ॥

कस्त्वं कोऽहं कुत आयातः  
का मे जननी को मे तातः ।  
इति परिभावय सर्वमसारम्  
विश्वं त्यक्त्वा स्वप्नविचारम् ॥ २३ ॥

त्वयि मयि चान्यत्रैको विष्णु-  
व्यर्थं कुप्यसि मय्यसहिष्णुः ।  
भव समचित्तः सर्वत्र त्वं  
वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥ २४ ॥

शत्रौ मित्रे पुत्रे बन्धौ  
मा करु यत्नं विग्रहसन्धौ ।  
सर्वस्मिन्नपि पश्यात्मानं  
सर्वत्रोत्सृज भेदाज्ञानम् ॥ २५ ॥

कामं क्रोधं लोभं मोहं  
त्यक्त्वाऽऽत्मानं भावय कोऽहम् । var पश्यति सोऽहम्  
आत्मज्ञानविहीना मूढा-  
स्ते पच्यन्ते नरकनिगूढाः ॥ २६ ॥

गेयं गीतानामसहस्रं  
ध्येयं श्रीपतिरूपमजस्रम् ।  
नेयं सज्जनसङ्गे चित्तं  
देयं दीनजनाय च वित्तम् ॥ २७ ॥

सुखतः क्रियते रामाभोगः  
पश्चाद्धन्त शरीरे रोगः ।  
यद्यपि लोके मरणं शरणं  
तदपि न मुञ्चति पापाचरणम् ॥ २८ ॥

अर्थमनर्थं भावय नित्यं  
नास्तिततः सुखलेशः सत्यम् ।  
पुत्रादपि धनभाजां भीतिः  
सर्वत्रैषा विहिता रीतिः ॥ २९ ॥

प्राणायामं प्रत्याहारं  
नित्यानित्यं विवेकविचारम् ।  
जाप्यसमेतसमाधिविधानं  
कुर्ववधानं महदवधानम् ॥ ३० ॥

गुरुचरणाम्बुजनिर्भरभक्तः  
संसारादचिरादभव मुक्तः ।  
सेन्द्रियमानसनियमादेवं  
द्रक्ष्यसि निजहृदयस्थं देवम् ॥ ३१ ॥